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Editor-in-Chief: Francis Rolt-Wheeler, Lh. D.

Institut Astrologique - Carthage, Tunisie

As a wide hospitality is herein extended to all branches of psychic and occult thought, it is deemed preferable to leave to all contributors the privilege of responsibility for the ideals expressed in their articles.

Vol. II No 4 October 1930 Price 1/- or 25 cts

Reflections



WHATEVER exists has a reason for its existence. Else it could not exist. This phrase contains certain elements of truth which go far deeper than surface indications would warrant. It justifies every study of every subject, upon the single condition that this study has intention to discover a fundamental reason.

Life is possible because we accept existing things as existing; because we assume that they have not only a certain reason but also a certain reasonableness. We know that what we do ourselves has a goal, instinctively we assume that Nature also has a goal; we seek to do well, intuitively we know that the forces which guide the Universe also seek to do well. We do not dignify this instinct and this intuition with the name of «philosophy», yet it is such—and it is one of the best!

There is always a certain danger in any esoteric or occult study than we may be so eager to find deep meanings that we forget the simple ones. More than one botanist has forgotten how to rejoice in the simple beauty of a flower, for to him it has become only a Latin name classified under another Latin name; the scholar who writes learnedly on «The Philosophy of Joy» may be irritated by a child's laughter. We must preserve our ability to enjoy the flower and to respond to the child's laugh if we would really find the deeper note; otherwise we shall find that the bottom of an empty pot is just as hollow as the top.

No thing exists, however small, which is not a window upon the entire Universe. It is for this reason that no one teaching can ever tell the whole truth, and that no one teaching can ever be entirely at fault. It would puzzle Satan himself (admitting the spirit of evil to exist, for the moment, in traditional form) to tell a complete lie which did not contain a single factor of truth, or to do a deed from which it was certain that no good could ever come. It would be impossible for the Sublimest Teacher fully to tell the whole truth, since misunderstanding and miscomprehension would result to engender evil.

The famous phrase of Abraham Lincoln, often repeated, has much point here : «There is so much good in the worst of us, and so much bad in the best of us, that it doesn't become any of us to criticise the rest of us». Occult study, philosophic study, and religious study have a certain tendency to beget criticism. The student is too apt to analyse differences and not to synthetize essentials. «The letter killeth, but the spirit giveth life». The real point, of course, is to carry the essential of the spirit into the study of the letter.

Heresy is just as rampant as ever. Let us hope so. For wherever two men think differently on any subject, each is a heretic to the other, and it is when differences exist that men will take the trouble to think beneath the surface. Intellectual foes are a boon to a man, and unhappy is the plight of him who finds no opponent. Wherefore when two schools of occultism differ, the fool says «They don't either of them know anything for certain!», but the wise man says: «What can I learn from both?»

One of the great secrets of Occult Teaching is that of independence, and, for this reason, a Teacher who tries to use his own power to over-influence his followers is on the wrong path. He may persuade himself that he is doing it to spread Truth; he isn't, he is only delaying the spiritual development of those who come under his spell. Occult Teaching is to awaken men, not to put them to sleep. For this reason, one of the chief labours of the occult teacher is to build up the perceptive independence of his pupil; one of the chief labours of the student is to develop his own powers so that what he hears becomes his own by the right of test, since he has accepted what befits him, and rejected the rest. Making disciples is child's play, making fellow-occultists is not.

Each of us has some peculiarity, some preference, some taste. Each of these is also a window upon the Universe. Every person holds closely to some little thing. In that little thing—whatever it be—the whole Cosmos is held. To use a very old analogy: «The Lord was

not in the whirlwind, but in the Still, Small Voice». Men have been brought in touch with the Infinite as often by means of the microscope as by the telescope, and a mother's anxiety over a baby's cries is worth a good deal more to her real self than anxiety over her success before a woman's club. It is not so important to widen one's sphere, as to deepen it, and the first element in deepening it is to find out the reason of its existence. It matters very little whether this reason translates itself into a «First Cause», a «Supreme Force», a «Source Perpetual», an «Eternal Magnetism», a «Personal Divinity», or «God», so long as the soul finds harbour somewhere. But until the student becomes convinced that things do exist, and that there is a reason for them, he will not go very far. In the scoffing Nineteenth Century there was a so-called problem: «Given the Universe, to find God». The real problem is a much more difficult one: «Given the Universe, not to find God.»

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In publishing a short article translated from *Mondo Occulto* of Naples, we desire to take the opportunity of pointing out the value of this esoteric Italian bi-monthly. Almost invariably the articles are solid, thoughtful and helpful to the student. In the general awakening of Modern Italy it is important to note that both psychic and occult research have found an honoured place.

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The question of amulets and talismans, long quiescent, comes ever more and more to the fore. It may be of interest to readers to know that Toscanini, probably the best known orchestral conductor of the world, is a firm believer in amulets and wears one such, having the traditional pentacle upon one side, and which was prepared for him under the strictest astrological and magical conditions. Toscanini is a strong believer in Spiritism and is a member of a circle in Milan, being himself a student of some degree of advancement.

*
**

We are asked to announce that a «World-Circle of Radio-Harmony» has been established to coordinate the emission of thoughts all over the world, at a given time daily, for such word-movements as peace, harmony and spiritual development. The purpose is to establish a continuous telepathic wave encircling the Earth. Those who are

interested may write to Prof. T. V. Severa, Caselle Postale 119, Rome.

..

The announcement is made from Abyssinia that a «perpetual lamp» has been found burning in a cave in the foot-hills of the Simen Mountains, that it is still burning, and is connected with a fissure of the rock up which seeps a steady flow of natural gas. The inscriptions in the cave are Pre-Christian and refer to a cult of Ar't (Ra?) concerning which nothing is known.

..

The daily press in London has drawn attention to the rather unusual case of a woman whose mere presence in a room stops every watch or clock. She is employed as charwoman by a doctor, and the only clock which is unaffected by her presence is an old «grandfather's clock» in the hall. The case will be investigated psychically to determine if the emanations which act upon the mechanism of the timepieces are chemical or physical.

Fulfilled Predictions

It is truly amazing, at times, how fully events justify the predictions which may be made by Astrology. Thus on page 91 of *THE SEER* occurred the following prediction: England. — Uranus is culminating in Aries and in the House of Religion and Learning. There is likelihood of some complicated legal question, not to be settled suddenly, but involving a constitutional matter. The recent encyclical letter of the Archbishop of Canterbury in which birth control, sex education, and evolution are admitted by the Church as the result of the Lambeth Conference is admittedly the most drastic step taken by the Church of England for several centuries. But the pacifist resolution which was passed by the conference at the same time is even a more dangerous one, for the Church provides prayers «for victory in time of war» and the non-pacifists will protest the decision of the Lambeth Conference as a veiled attack on the Empire.

On page 140 the announcement was made: Earthquake and tidal wave menace on the southern shores of the Caribbean Sea This may spread to the West Indies. In this case, the event came earlier than the prediction suggested. On Sept. 5 a terrible cyclone and tidal wave ravaged the island of St. Domingo, in the Caribbean Sea, with a death list of 4,000 persons, and the West Indies also suffered.

On page 91 occurred the following prediction: Germany. — Renewal of demand for the abolition of the Dantzig Corridor. Troubles with Poland probable. This was announced for the period beginning the 24th. August. On Aug. 27, Herr Gottfried Treviranus, German Minister of the Occupied Regions, declared «the Dantzig corridor must be reconquered, and that before long!» His speech gained him votes in the elections, but has given rise to official protestations both in Poland and in France. The Kurjer Poznowski under date of 11th. September, announced the decision of the Polish Cabinet to fortify the frontier of the Corridor, and, it is understood, with the aid of France. In the discussion, Italy sides with Germany against Poland.

On page 92 occurred two predictions which have a curious relation to each other in the light of after-events. They are as follows: Jugo-Slavia. — Exposé of Italian propaganda trying to foment trouble between the Croats and the Serbs. And on page 91. — Italy. — The tension between Fascism and anti-Fascism is likely to become stronger. On Sept. 6, the Italian Fascist Government executed four Slovenians on the grounds of anti-Fascism, a political crime, and hence execution was regarded as very summary proceedings. Being Slovenes, this execution has aroused the most violent animosity in Czecho-Slovakia, on Sept 12 the Italian embassy at Prague was stoned and the Czech Press is a unit in urging a closer alliance with Jugo-Slavia to offset «Fascist arrogance».

In the last two numbers of *THE SEER*, predictions were made concerning hostilities in the Moslem world, and already many troubles have been noted. Under date-line of Sept. 14, the announcement was made of violent conflicts between the Turks and the Kurds.

Also on page 91 occurred the prediction : this lunation will be marked by some striking development in financial circles, probably a new banking combine. Under date-line of Sept. 8, right in the middle of the lunation, therefore, the announcement was made of the formation of an international banking combine of two Dutch banks, a Swiss bank and three German banks for the purchase of German debentures. The bank will issue its own debentures in France. Under dateline of Sept. 9, another international combine of banks in six different countries was announced to form a «European investment trust».

Other fulfilled predictions are omitted for lack of space.

The Song of the Twelve Jewels

J. CALDWELL-JOHNSTON

From «The Book of the Beloved», by permission

These be the gifts of the Master:

In darkness, Light;
In sorrow, Joy;
In turmoil, Peace;

In hatred, Love;
In weakness, Strength;
In labour, Rest;

In perplexities, Insight;
In happiness, Compassion;
In dangers, Laughter;

In failure, Wisdom;
In exile, Sweetness;
In weariness, Delights.

These be the gifts of the Master,
These be His precious gifts.

In the Name of the Master:
Take them, have them, keep them.

Peace be with you, Brother.

In the Name of the Master—Peace!



Favourable Elements for October - November

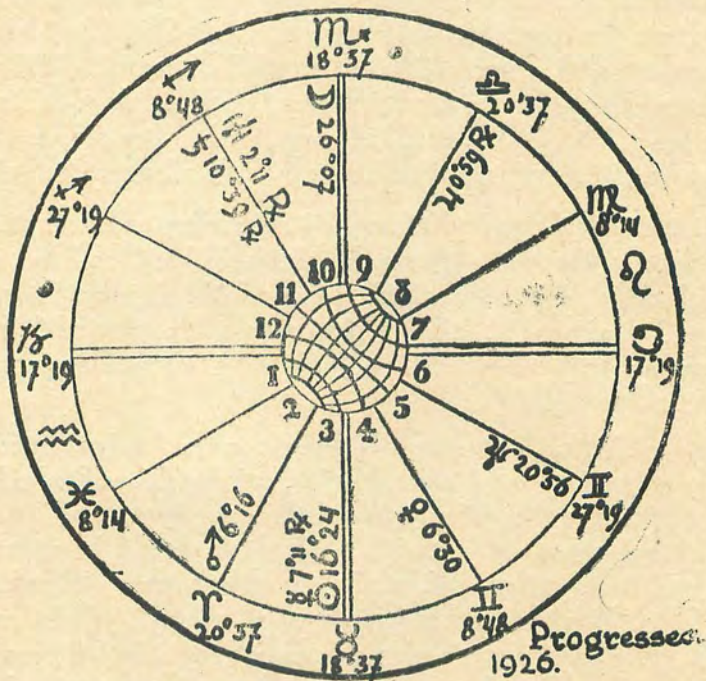
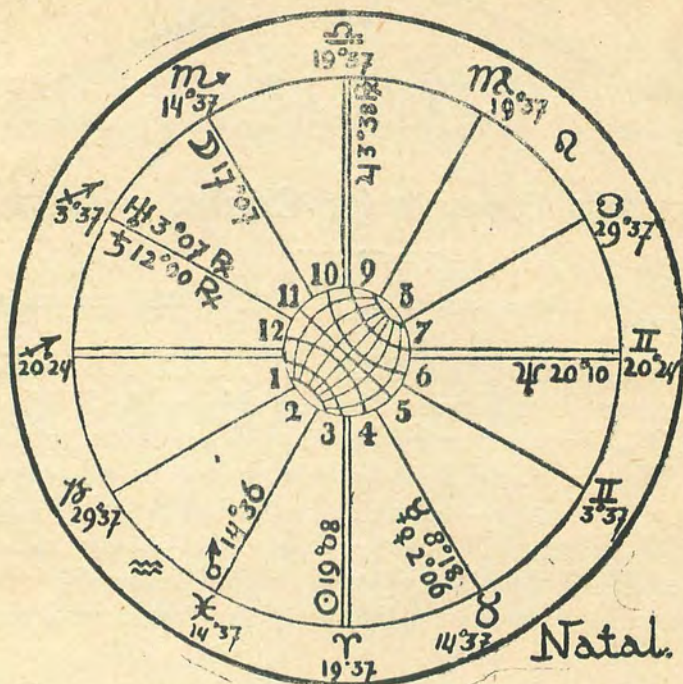
NOTE. — For indications prior to October 21, see the September issue of THE SEER.

THE ZODIACAL SIGN OF SCORPIO. — For all persons born between Oct. 22 and Nov. 21: Scorpio is the 8th. sign; fixed or stable; of the Water triplicity; ruled by Mars (nocturnal throne); outer character—ardour with secrecy; inner character—attachment; in Medical Astrology rules the pelvis of the kidney, the bladder and the genital organs; maladies—gravel, genital troubles and venereal disease; favourable colour—red; favourable gems—garnet, tiger's eye, and carbuncle; favourable number — 4.

Favourable Days and Hours. — According to Lunar and planetary aspects the most favourable days will be: Oct. 22nd. all day; 23rd. morn.; 25th. after.; 26th., all day; 28 th. morn.; 29th. after.; 31st. after.; Nov. 1st. all day; 3rd. morn.; 5th. all day; 6th. morn.; 7th. morn.; 8th. after.; 11th. all day; 12th. after.; 14th. after.; 15th. morn.; 16th. morn.; 18th. all day; 20 th. all day; 21st. all day.

Unfavourable Days and Hours. — According to Lunar and planetary aspects, the most unfavourable days will be: Oct. 23rd. after.; 27th. all day; 28th. after.; 29th. morn.; 30th. all day; Nov. 2nd. all day; 3rd. after.; 4th. all day; 6th. after.; 7th. after.; 8th. morn.; 14th. morn.; 16th. after.; 17th. all day; 19th. morn. Days not noted are neutral or doubtful.

Medico-Herbal Suggestion. — Scorpio rules the lymphatico-sanguine temperament, and is classed as hot and dry. It used to be known to the ancients as the «the month of the inner heat» and a check upon natural ardour was advised. Stimulants should be reduced in quantity. The most favourable infusions or teas are as follows: Oct. 22 to Oct. 30—pomegranate juice or sweet cider, to which has been added a little water from a glass wherein a rusty nail has been kept; from Nov. 1 to Nov. 10—an infusion of strawberry root and salsaparilla bark, in the proportion of one-third and two thirds; from Nov. 11 to Nov. 21—ginger tea with one lavender leaf therein.



Born at Konnersreuth, Austria, April 9, 1898, 12.15 a. m.
(after midnight)

THE SEER

PUBLISHERS OF
L'ASTROSOPHIE

The leading astrological,
occult and psychic review
in the French language

A Monthly Review of Astrology, and of the
Psychic and Occult Sciences

INSTITUT ASTROLOGIQUE DE CARTHAGE
CARTHAGE - TUNISIE

EDITOR IN CHIEF

FRANCIS ROLT - WHEELER

PH. D., F. R. G. S.

ASSOCIATE DIRECTOR

C. VORSTELMAN

Dear Sir (or Madam) :

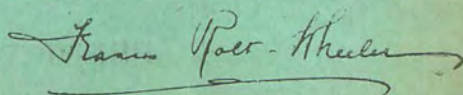
The latest number of THE SEER has been sent you, and we continue with this issue since we have not received any notification on your part, declining the review. We trust that these numbers have reached you, and that the magazine is found worthy. Already it has sprung into the first place among the occult psychic and astrological magazines of the world, its circulation being almost equally divided between Great Britain and colonies and the United States of America and possessions.

We trust that we may assume that you have become a subscriber, and we ask you to forward, at your convenience, a cheque (on any bank) or an international money order for \$2.75 or 10/6d. to cover the first year's subscription. Please make out all cheques to Dr. Francis Rolt-Wheeler; Director, Institut Astrologique de Carthage, Carthage, Tunisie, N. Africa.

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Yours very truly,



Director

SUMMARY OF RECENT ARTICLES

JULY 1930

- Horoscope of the Month.* — Roger Ward Babson.
Zodiacal Correspondences in the Legendary Life of Moses. — A. VOLGUINE.
What is Ectoplasm? — LEON CHEVREUIL.
From the Lower Astral. — G. PHANEG.
Married Love in Occult Teaching. — FRANCIS ROLT-WHEELER.
The Song of Isis (An experience). — OREA E. WINDUST.
The Esoteric History of the Kabbalah. — LEO HEIL.

AUGUST 1930

- Horoscope of the Month.* — Auguste and Louis Lumière, creators of colour-photography.
Aryan Parentage of Chaldean, Chinese and Indian Astrology. — V. SUBRAMANYA SASTRI.
The Four-Century Rhythm in Civilization. — GEORGES POLTI.
Auras and Colours. — J. C. T. GRUMBINE.
Sufism in Antiquity. — AL HAY.
The Psychic Mechanism of Vandermeulen. — PROF. RUTOT.
The Charlatan (A Story). — SHEA HOGUE.
Spirits in China. — W. CARL.

SEPTEMBER 1930

- Horoscope of the Month.* — « Mahatma » Gandhi.
Freemasonry and Astrology. — TH. J. J. RAM.
The Garden of Eden according to Philo the Jew, I. — Dr. E. E. DE HENSELER.
Atlantis, the Land Unknown. — PAUL LE COUR.
Doctor and Healer. — Dr. R. REGNIER.
A Living Mystery, A report of Thérèse Neumann, a clairvoyant witness of the Crucifixion.
From Dream to Reality (A Story). — AIMEE BLECH.
Invisible Playmates. — FRANCIS ROLT-WHEELER.

In every Number
PREDICTIONS FOR THE MONTH
and
PREDICTIONS FULFILLED
also

A Practical Course in the Oracular Sciences. — DIRECTOR OF THE INSTITUTE.

Horoscope of the Month

THERÈSE NEUMANN — The Living Mystery

(Extraordinary sensitive, in whom a number of different psychic gifts have appeared, and also undesired phenomena. For full account, see the last issue of *THE SEER*).

In considering the horoscope of a case like Thérèse Neumann of Konnersreuth, the first question that presents itself is whether the phenomena are genuine, or, to put the matter in astrological terms, whether there is anything in the Natal Horoscope which shows a tendency to psychic gifts or aberrations. Secondly, whether there is anything in the Progressed Horoscope for the year in which the phenomena first appeared, to show that such should be expected. Both questions may be here answered in the affirmative: the Natal Horoscope does show some very striking features, and if Symbolic Directions be applied, a very remarkable set of aspects comes to light. The case, then, is not only interesting in its elucidation of the psychic mystery, but it also gives an example of the value of Symbolic Directions.

A word or two on the Natal Horoscope, first. The question before us is a psychic one; it has much to do with strange states of health (the appearance of the stigmata of Christ on the body etc.) and also with religious ecstasies (regressive memory to the times of the crucifixion of which Thérèse Neumann speaks as an eye-witness). We should expect, then, to find an accentuation in Neptune, as the planet of mysticism and in the Sun, as the luminary of the Inner Self. The expectation is justified. Neptune, still in the House of Illness, is in direct opposition with the Ascendant. The Sun, near the Nadir, is in direct opposition with the Mid-Heaven. The four angles of the horoscope are in a state of violent stress. The native's extraordinary psychic state has certainly some relation to an accident to the spine, in the year of birth, when Mars, planet of accidents, was in the sign of Pisces ruled by Neptune, planet of mysticism, and was in dangerous and approaching square to Neptune itself. It was also in square with Saturn, the other malefic, in the House of Invalidism (House XII) and to cap the whole affair, Saturn, in that House, and Neptune in the House of Illness were also in opposition. Incapacitation, with some psychic element involved, would be the finding of every astrologer on a consideration of the Natal chart alone.

The second question involved is certainly that of the development in 1926 of the stigmata of Christ, upon the native, in the palms of the hands, the insteps of the feet, the side, and even thorn-scratches on the forehead, the first appearing on April 2nd, 1926, the thorn-marks, a few weeks later. The progressed horoscope, viewed from the point of view of Secondary Directions, has little of importance, but if Symbolic Directions be used, the indications are amazing.

The system of Symbolic Directions which proves to be the most effective in this case is Frankland's 4/7th of a degree. Measure or the Naronic 3/5th Measure, which come very closely to the same thing. Using the 4/7th Measure, and dealing in round figures for the sake of the reader, we may add 16° to all the planets and the angles of the horoscope, and this gives a long list of important directions pointing directly to the appearance of the stigmata. All the angles of the horoscope, and every planet is involved, as follows: Ascendant square Mars pro.; Asc. quineunx Venus pro.; Asc. trine Mercury, pro.; Midheaven, quineunx, Mars pro.; Sun semi-sextile Venus pro.; Sun, semi-textile Mars. pro.; Moon conj. Uranus rad.; Mercury, opposition, Moon, pro.; Venus opp. Moon rad.; Venus opp-Moon rad.; Mars opp. Jupiter pro.; Jupiter conj. Mid-Heaven rad.; Uranus conj. Asc. rad.; Neptune, semisextile Venus pro. and Neptune, square. Mars pro.

In this list are clearly set forth the factors of mysterious states of health and psychic disturbances. Only the extraordinary fast does not appear upon the list of astrological indications.

Nature's Links to Astrology

A Field-Worker's Notes

ESME SWAINSON

ASTROLOGY in its deepest sense contains the Mysteries of the Universe, the key to an understanding of the nature of all substances. Alchemy also is a true science, whether dealing with the transmutation of physical matter by the understanding of their spiritual nature, or whether dealing with the transmutations of the grosser elements in man himself. These two sciences are inter-related and there is a planetary rulership to be discerned behind both; so that both for astrological and alchemical work, there is a requisite planetary hour especially favourable for every process.

Very little is understood at the present time about the nature of the forces which represent minerals or plants; there are evolutionary reasons why this should be so. It is true that Paracelsus, Charubel, Echartshausen, Culpeper and others have compiled a tentative herbarium of planetary influences, considering them chiefly from the point of view of medicinal remedies.

Yet, while it seems probable that the lists are generally correct, there does not seem to be any definite astrological plan behind them, though certainly there must be some correspondence with astrology which may be tabulated.

I have not had time to go far into such a theory, but I cull from my note-book some suggestions with especial reference to colour and to flowers, for I have a big garden, and flowers seem to love me as I love them.

When we first consider the colours of flowers, or for that matter, colours in themselves, we are on thin ice.

Old traditions and occult knowledge have given us definite ideas about the rays or planetary colors, including the primary and secondary colours of the spectrum, but even these have their exoteric and

esoteric side; still for consideration of form, the exoteric is most important, since it deals with the physical plane.

Alan Leo classified the planetary colors as follows: Jupiter, Blue; Mars, Red; Moon, Violet; Saturn, Green; Venus, Indigo; and the Sun, Orange; but a «later» tabulation is to be found in his dictionary of astrology.

With the exception of indigo—the Venus color, we have a clear idea of what is meant. The Venus color, as I believe, is not translatable into any known material, though its physical expression tends to the surface sheen of copper as it is to be found in indigo paint. The nearest colour in Nature is to be seen in deep seas near the equator. It is something like the «blue rose» and, truth to tell, evolution has not yet reached the level at which it can be expressed physically.

When we come to consider the Zodiacal colors, quite apart from any planetary rulership thereof or any planet therein, there is very little which one can consider as definite. It will be generally agreed that each sign of the Zodiac has an influence of its own, which means a certain rate of vibration susceptible of translation either into sound or colour; and moreover there is little doubt that each degree of the Zodiac has its distinct influence. This, however, is highly complex and would require a very highly developed colour sense in order to be able to distinguish each one as well as a special occult training.

In order to define more accurately the Zodiac colors, I believe that it would be necessary to allow for the three decanates, which will make three colour divisions to each sign, and of course the shades and hues of the zodiacal colors must be accurately determined. For example the Red of Aries cannot be the Red of Scorpio; nor should the Yellow of Gemini be confused with the Yellow of Virgo.

I have not tested out *all* the Zodiac colours, for it needs much time, and in order to be certain of one's conclusions, the assistance of a skilled clairvoyant is needed, or, as Sutcliffe puts it in his recent book, the gift of Monochromatic Sight.

I append my own list with question marks against those colours of which I am not sure. It may be a help to others who are working along the same line.

Aries	Poppy Red
Taurus	Madonna Blue?
Gemini	Daffodil Yellow
Cancer	Iridescent colour like a shell but rose pink predominating.

Leo	Yellow. Metallic gold, an effect like cloth of gold; in other materials shot gold-rod? materials shot gold-red?
Virgo	Corn Yellow
Libra	Deep sea blue.
Scorpio	Rose red—a touch of purple in it; perhaps clear magenta is a better description.
Sagittarius	Royal Blue.
Capricorn	Bottle Green.
Aquarius	Green shot blue—probably no corresponding material colour yet?
Pisces	Mauve—iridescent again like Cancer.

The above list represents the whole sign. The three modifications are sub-tones, though, so far as the eye is concerned, they take quite a different colour. In the same way, if the note or chord characteristic of this sign be heard, the variations are sub-tones or harmonies.

The ugly or dirty colours are super-positions due to men's thoughts and do not exist in the natural spectrum, just as some of the occult teachings affirm that certain unpleasant insects are said thus to have originated. Incidentally, it is a mistake to use these dull or ugly colors. since they tend to materialize any inharmonious vibrations which exist in the aura of the individual. We must remember also that the majority of people as yet vibrate more to Mars and Saturn than to the other planets, which, in terms of colours, mean red and green rays.

Let us examine as examples the sub-divisions of the two red signs—*Aries and Scorpio*.

1st. Dec. Aries-Aries—Poppy Red.

2nd. Dec. Aries-Leo. — Combined with the Leo color, this will result in a flame color, very brilliant.

3rd. Dec. Aries-Sagittarius. — Combined with the Sagittarius blue—I have no exact visualization of this color.

1 st. Dec. Scorpio-Scorpio. — The Pure Scorpio red. This is the deep rose red. The color of a red peony in the lighter shades.

2nd. Dec. Scorpio. — Pisces. This purple red, pansy colour, though tending more to the red side.

2nd. Dec. Scorpio-Pisces. — This is purple red, pansy colour,

3rd. Dec. Scorpio-Cancer. — I do not quite know how to describe this—a deep pinky mauve?

As far as Europe is concerned, purple of a peculiar shade has been associated with death, and it is appropriate for Scorpio and the 8th house. The passional experiences of Scorpio are depicted in a very curious purplish red, seen by some flowers, the majority of which are poisonous to man and beast, and these blooms are often associated with a curious smell, almost like that of decaying matter. One might call it the smell of transition or transmutation of a material from one plane to another.

It is not easy to dissociate the planetary colours from the sign colours. Thus, since the Moon has been connected with violet it may be disputed that Cancer has the pink under-current. It is the Mother sign, however, and does radiate a beautiful pink. Likewise it will be found that a number of persons with Cancer on their ascendant, have a great predilection for pink.

* * *

I have made some notes, also, concerning the astrological relations of plants.

Paracelsus, the great astrologer and alchemist, knew more about the inner meanings and powers of plants than anyone since the days of the Egyptians, though of course, his herbarium was very different from that which was collated from the Valley of the Nile. He affirmed that with inner vision it was possible to see the vibrations of plants and correspondences. Each plant has its «Signatum» and, failing spiritual sight, this may also be found by careful observation, as the outer form also bears the signatum. The method is a wise one; inspirational suggestion may be tested by scientific methods.

There are many puzzles—here is one: Take a series of gardens close together, the subsoil and situation the same, yet there is a different influence in each, a definite astrological influence that persists. Does the day that the garden is started fix the rising sign, or does it depend on the gardener who planned the garden?

My garden is a Scorpio garden with a strong Venus element—the red and magenta flowers flourish like weeds, and I have a Scorpio Ascendant, but I did not start or plan it. It was this which started me investigating the rulership of Lilies.

Some lists give the different varieties of Lilies under different planets—White lilies, under Venus, Water Lilies under the Moon, and

Lilies of the Valley under Mercury. I have not attempted to class every type of Lily, only some of the best known, but as a *species*, they must have a ruling planet, as a plant, the rising sign must be the major influence for the form; in fact, probably each plant has a horoscope.

If we take lilies as a species, they seem generally to be under the influence of Venus, and the varieties have been classified by me as follows: Tiger Lilies, Aries; Water Lilies and Lotus, Cancer; Turks Caps, Leo; Madonna Longiflorum (Easter Lily), Virgo; Lilia Auratum, Libra; Arums, Scorpio; Lily of the Valley, Pisces.

Madonna Lilies have been used for the festivals of the Virgin for centuries and are considered the emblems of Purity,—one of the qualities of Virgo as symbolic of the sign Virgo. The Virgin also is often depicted bearing lilies instead of a sheaf of wheat.

TurksCaps are particularly regal.

Water lilies are undoubtedly Cancer, the birth of the marvellous white flower from the mud and water being typical of the inner meaning of Cancer.

The Arums are an interesting group and come under Scorpio, these are particularly poisonous and the Snake or Black Lily is an extraordinary flower—of ordinary arum form, save for the leaves which are divided and sometimes variegated, the spathe is a deep purple red, a true Scorpio colour, with a metallic lustre, the centre spike is as if made of purple—indigo bronze metal. They have beautifully spotted stems, green on white, Venusian in beauty—but a Scorpion smell.

To account for the sub-varieties, say in the Arums, it may be necessary, to add other planetary influences to the list, as follows:—The Arums—Ascendant: Scorpio. The White Arum may be the Moon and Venus; the Snake Lily has a Venus influence; the Yellow Arum combines the forces of Mercury and Venus, and the Wild Arum shows the relationships of Saturn and Mars.

One of the Arums is a herbal remedy for whooping cough, laryngitis and tonsillitis—Taurus and Scorpio complaints. Another Scorpio Plant is the Horehound (*Marrubium Vulgare*) and has the typical colour and smell.

I think it is probable that the rose is the flower of our planet—as fire is the element of our chain and our way to perfection; as a chain leads through sacrifice and true Devotion, so the Red Rose is our symbol, and, therefore, by correspondence comes under Mars.



The Rays

DION FORTUNE

CONCEIVE of the Rays as laid out upon the curve of involution and evolution, with the Green Ray at the nadir. Then remember, that viewed from another angle, the curve of involution and evolution are but the two sides of a spiral, so that Rays can be met with on the lower and higher arcs.

Think of the Rays as successive beams of light shining out as the Logoidal Consciousness turns upon itself, and you will conceive them as successive manifestations. So you get the three primary and four secondary Rays.

You will find the clue to the Rays in looking upon them as touching manifestation in an arc, not in a straight line; and if you look at this arc with the Green Ray in its centre, you will see that the Red Ray of personal power is on the involutionary side and corresponds with the Purple Ray of personal meekness, compassion, humility and spiritual power. The magician is balanced by the devotional mystic, the Orange Ray balances the Indigo Ray, the Yellow Ray balances the Blue Ray and in the Green Ray the involutionary and evolutionary aspects meet.

The Red end of the spectrum concerns the development of the individuality, and the Purple end of the spectrum is concerned with the development of group minds, and in the Green Ray of beauty is found the connecting link.

In the Red Ray you get strength of image — strength of desire.

In the Orange Ray you get strength of will.

The Yellow Ray is the Ray of Wisdom — of power through knowledge.

The Green Ray is the Ray of Beauty, and the lower love. We call it the Celtic Ray in the British Isles. But it is also the Ray of Ancient Greece, wherein it was brought to a higher degree of perfection than was ever achieved in the Northern Isles, for it is a Ray that

needs sun for its higher aspects and is apt to touch the lower aspects in the absence of sun.

The Blue Ray is the Hermetic Ray, with its roots in Egypt and Chaldea. It is the Ray of the concrete mind — the magician's Ray.

The Indigo Ray is the Gnostic Ray — the Ray of the abstract mind and philosophy and science.

The Purple Ray is the Ray of devotion—the Ray of healing—the Ray of the Master Jesus. Thus may you reckon the Rays.

They have again their correspondence with the planets and with the planes, and with the bodies of man, with the elements and with the points of the compass, and with the aspects of the Logoidal nature. The three primaries with the higher, and the four secondaries with the lower.

Each Ray, moreover, has its cusp wherein the influence of the neighbouring Rays make themselves apparent, and you have to reckon with this in all Ray working, and without it a Ray is incomplete and isolated.

The Green Ray has its affinities with both East and West. On the Green Ray you touch the wisdom of the East as well as the wisdom of the West; and each ray has to have its completion in two other Rays, because man is a triangle, and each side of his nature—emotional, mental and spiritual—has to find its satisfaction and its Initiation and must seek it on the Ray under which the body corresponding to the plane was evolved.

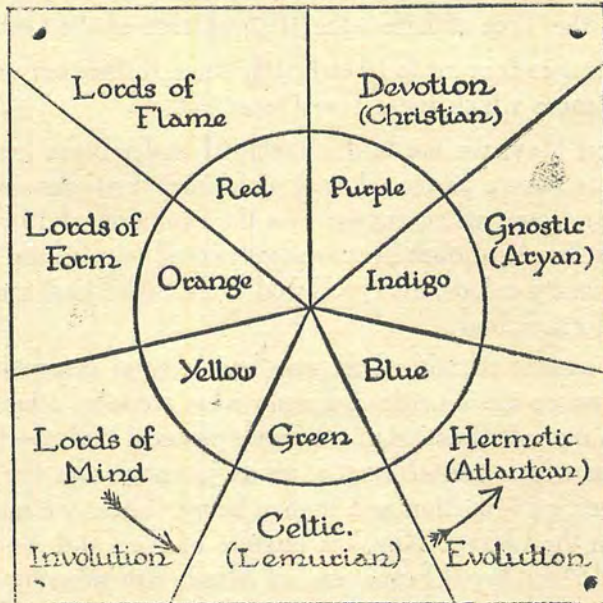
Therefore you must balance the Rays in your training, and you will find in each tradition the elements which connect it with all the other traditions.

On the Green Ray—the Celtic nature Ray—you will find the connection with the Purple Ray through the Celtic Saints, such as St. Bride, St. Columba and many others. You will find the link with the Hermetic tradition, also, through the Mage Merlin, who is very important, and is the Master of the Celtic Ray in these islands. You will find the link with the Eastern tradition through the fire worship, which links it on to the tradition of Zoroaster.

In the Hermetic tradition you will find the link with Christian aspects through the Rose and the Cross, and with the Celtic aspect through Merlin again.

On the Gnostic tradition you will find the link with Christianity through the speculations of symbolism and with the Hermetic tradition through the higher science and philosophy.

On the Christian Ray you will find the link with the Celtic tradition through the Grail legends and the Arthurian cycle; and with the Hermetic tradition through the Mysteries.



So you may trace out the links between every tradition and every other tradition, and every school has the points of contact from the other Rays carried into it and all are thereby linked up and made into a whole, and you work your way through the symbols and the links from one tradition to another and thereby effect a synthesis.

In the Divine Nature, all qualities are to be found in perfect synthesis, but human nature has to develop them one by one.

Every Soul in its Divine aspect contains all the Rays but in human incarnation one Ray is its keynote, on it the others are built. It is this that makes people instinctively feel that they belong to one or the other Ray. It is also a common error to conclude that a «mystic» and an «occultist» must necessarily be «on» different Rays, whereas it is more likely to be a question of different combinations of Ray proportions in the individual, for the goal is the same, although their Paths may vary.

Confusion frequently occurs between the Lesser and the Greater Rays. Those that we are considering are the Lesser Rays. The Greater Rays, of which there are 12, relate to the Cosmos and are known to us as the 12 houses of the Zodiac.

The Lesser Rays which relate to the universe and the planets are known by the colours of the spectrum, but in addition to the 7 known to us there are three Secret Rays, one of which has passed out of manifestation and two not yet come into function. These Rays also correlate with the Tree of Life—the 10 Sephiroth of the Qabalah.

Let us now endeavour to trace briefly some further correlations and correspondences which these Rays represent.

The First Ray, we are told, developed under those great Archetypal Forces known as the «Lords of Flame» first emanation of the Great Solar Logos when engaged on the evolution of His Universe. These great forces of dark heat are represented to us as the Red Ray, the first primary colour, and produced those archetypal moulds upon which all form is built.

Closely connected with these are those second emanations of the Logos known as the «Lords of Form» who, amongst other things, are engaged in the solidification of the dense physical body and providing a vehicle in which the «Monad» on its journey from the Divine to dense matter, can function as a human being. These we may imagine as being on the Orange Ray, the mixture of Red and Yellow blend of Spiritual Archetypal Forces and of Mind; remembering that Mind in this sense represents «Form», for Mind works through thought-forms.

In the third Logoidal out-pouring we have those great «Lords of Wisdom» who galvanised and infused life into the forms evolved by their predecessors, through the etheric double. This is the mystery of Personality wherein the Mind takes possession of the vehicle. This we can image as the Yellow Ray, the second primary colour being often associated with mind on this arc of involution, as is also the third primary colour Blue associated with mind on the arc of evolution.

The Green Ray, the blend of Yellow and Blue, represents the Elemental and Nature Forces which gave to man his instincts, and developed in him those primitive forces which made him conscious of the possession of life. These, it is said, were worked out in the Lemurian Race through the operation of the forces of the Lower Astral plane.

As the consciousness of man became more and more immersed in the physical senses, and his personality became more individualised, so his spiritual consciousness became correspondingly dimmed. A certain contraction and coldness then appeared which showed itself

as the Blue Ray, which is associated with the Atlantean Race. It was during this phase of evolution that great Initiates appeared and undertook the training of humanity which led gradually to the development of the consciousness of the higher emotions and aspirations which operate through the forces of the Upper Astral plane.

Man, however, for the most part will long be plunged in the depths of matter before the upward arc of evolution lifts him again into those high spiritual realms from which he came. Hence we get the dark ages of the Aryan Race—the Kali-Yuga represented as the Indigo Ray—the colour of the night sky before the dawn. It is in these conditions that the personality gains strength and individualisation, and the concrete mind develops its power.

The Great Ones who guide evolution towards the exalted state of consciousness to which they have attained are ever on the watch for those advanced souls in incarnation who are developing the qualities of the Abstract Mind, many there are now who are consciously bringing the gulf between the personality and the Higher Self and are being gathered into what is known as the Purple Ray—that blend of the spiritual forces brought into manifestation by the Lords of Flame and balanced by the Blue Ray of the personality through the consciousness of the concrete mind. Here we may look for the gradual development of the sixth Race. In this connection, it may be recalled that a purple robe was placed on the Master Jesus symbolising His spiritual powers and that His Mother is usually depicted as wearing a blue robe, symbolising the exaltation of matter.

As the ever conquering sun dispels the shadow of the night so with the development of the 7th Race will evolve the full synthesis of the controlled emotions, mental illumination, and spiritual realisation which will lead us on to the at-one-ment with the Logoidal consciousness, and the close of the cycle of evolution.

(Reprinted, by special and restricted permission, from «The Inner Light», published monthly by the Fraternity of the Inner Light Publishing Society, Bayswater, London).

Modern psychology asserts that there is no idea which does not bring about a corresponding change in the body; that consciousness produces action. Desires, emotions, pleasures, sorrows are all mental things, but they rule the physical body. In the same manner, by the determination of the nature of our ideas we can influence the development of the body.

Serpent Fire and Maya Lore

AUBREY PEACOCK

(NOTE. — This is part of an unpublished manuscript left by «Aubrey Peacock» whose after-death communication, known as the «Aubrey Messages», are reviewed on another page.)

WE HAVE often wondered why there is so much serpent symbolism in the Bible and in most other occult books. It would seem that the serpent was a very necessary and important personage, since he was the third to arrive in the Creation and inhabit the Edenic Garden, and in the Biblical symbolism was feared for his «subtlety»; one, indeed whom the primal gods feared would teach the Man and Woman to reach out and take hold of the «Tree of Life and live forever», for already this serpent had pointed out to them the «Tree of Knowledge».

In Genesis we find that Dan (Wisdom) shall judge his people as one of the tribes of Israel. «Dan shall be a serpent in the way», «a horned snake in the path.» And later, in Isaiah, xxx 6, we find the oracle concerning the beasts of the south: «through the land of trouble and anguish from whence come the lioness and lion, the viper and the fiery flying serpent, they carry their riches on the shoulders of young asses and their treasures on the humps of camels to a people that shall not profit them».

Here we find a distinct word about the ancient Mayan and Atlantean fiery-flying serpent. This is not the Feathered Serpent of the Seven Sacred Fires, Gucumatz or Ku-Kul-Kan... «The Land of Trouble and Anguish,» does it not faintly but accurately distinguish the Islands of Poseidon or Atlan, and does it not also describe the trouble that has lasted in and among the warring races that archeology shows throughout all South and Central America, whence fled the remnants of the peoples from this sunken land?

Having thus distinguished between this Flying Serpent and Gucumatz, the Feathered Serpent of Atlan and of the region now known as Mexico, Yucatan and Central America, we may touch a word on

the latter. This serpent was feathered to portray the Powers Above, and it also symbolized the power of thought to rise into the spiritual world, while the Seven Fires, like the Seven Lamps of Biblical allegory, showed the sevenfold division of Will, Manifestation, Force, Fire, Light, Life and Form as diverse powers of the One Great Source from which all Creation—despite its diversity—descended.

When Man and Woman were in the making, that is, after the period of primitive consciousness, the instinctive subconscious or the first fiery spinal upward flame (in future to feed the Lamp of the Mind) was first observed by the woman, by nature the more introspective of the two. The Serpent was also the Sacred and Spiritual force that vitalized the spinal River of Life, which was portrayed as between Two Trees that grew on each side of this river. This is clearly seen in the afferent and efferent sets of nerves in the human nervous system, and in the life-force which they convey.

This fiery spinal force of Life, on its upwards path from the generative centre in the myriad nerves of the sacral basin (wherein is the 8-holed inverted pyramid of the spine) is the fire that feeds all life-force on all the planes of being. On the generative level it feeds the Sexual Fire; on the navel level it feeds the fire for nutrition, on the level of the breast and the heart it feeds the fire of motherlove and that of altruism, and so, passing on over and through the Atlas, it feeds the fiery brain force which is necessary for the vibratory action which we call Thought.

In some ways this is similar to the burning process in our lungs, by which we breathe, and in the Supreme and the Most High—the o'er-shadowing wings or brain lobes—it feeds the high and vibratory action in the pineal and the pituitary bodies, which, in relation with the Optic Thalamus dominates and controls all the lesser actions and reactions, the regeneration and the re-building. Moreover it sustains us in Spiritual Vision and Power to keep a high and a pure heart and to feel and to use that divine and purely spiritual thing called Intuition. And, over and beyond this, lies the Sacred Mystery called the «Divine Union», when through sacrifice and purity of Love for all, we find ourselves at One with the Father, and hence with All.

This serpentine fiery force mounts in a spiraling, swirling, revolving manner, and to portray this the old Biblical writers used the term «serpent». Then they used the terms «tree» or «trees» as the nerve path which exists from each side of the spine as efferent and afferent sources of life energy. This central, spinal, spiral, swirling force is above normal, and only open to those who are «Christed» to that point

where they can and do Heal. The serpentine force is, always was, and always will be, the sole source of the Power of Mind, and, as the superphysical power, is necessary for rebuilding or regeneration, since—by whatever name it may be called—this is the Christ-Power or the Christ-Fire whose inner and sacred nature is the heart of the Great Mystery.

Flame

O Flame! Living and Divine Being!

But what is a Flame, O Friends, if it be not the very moment of existence! What joy, what faith, and what power lies in this very instant.

Flame is the action of a moment, of an instant's link between Earth and Heaven. O Friends, everything that must pass from a state of heaviness to an ethereal state must taste that moment of Flame and Light.

PAUL VALERY

Choosing a wife

Every astrologer knows well that there are attractions and repulsions of great force between certain characters, and these go back to former lives. One of the difficulties that lies in the choice of a husband or wife lies in the fact that, in the past, each individual has forged chains which attach him to a certain type... There is ten times more chance of a happy marriage, when the two horoscopes, compared, reveal a mutual inner harmony.

ESME SWAINSON

Whoso denies, without reason for his denial, denies that he possesses reason.

Medecine, first of all, was magic. It did not become science until a long time afterwards. And now — science seems to be turning back into magic !

Never be content with people who agree with you. It is by the striking against each other of sharply-cut ideas that sparks of new conceptions come.

The Garden of Eden According to Philo the Jew

Dr. E. E. DE HENSELER

II

IN OUR former article, having given the interpretation of Philo concerning the Garden itself, we may now proceed to his treatment of the inner meanings of the actions of Adam and Eve therein.

The record runs: «And the Lord God commanded the man, saying», «Of every tree of the Garden thou mayest freely eat». It could not be necessary to give a command to the man created in the image and likeness of God, to the monad which possessed in itself all the perfections of God, but it is wise to exhort the mental man, of terrestrial origin, neither good nor bad in itself. God desires, then, that the mental should nourish itself not only on a single tree, on a single virtue, but on the trees which represent all the virtues. The exception which is made of the Tree of the knowledge of Good and Evil—as Philon points out—is that this tree is in Paradise, truly, so far as its essence is concerned, but that it is outside Paradise for its fruits. In Hebrew, moreover, the word translated «thou» in the Authorized Version is in the plural number, since it is not only the mental but also the astral and the physical which are brought into action in all that has to do with the knowledge of good and evil; thus God declared «in the day that thou eatest thereof thou will surely die», which is to say that the man who is nourished by vice will die therefrom; here the reference is rather to a punishment than to a separation of the soul from the physical body, which is in itself a natural phenomenon and enters into the process of evolution.

Again: «It is not good that man should be alone; I will make a help-meet for him;» which is to say that the soul, by itself, can do nothing, it needs a helper—the five senses—in order to be able to enter into correspondence with its environment, here below, How can the Ego know if a thing be white or black if it lacks sight; if a strain be harmonious if it lacks hearing?

Moreover, in this chapter, the animals symbolise the faculties of the

mental body, the passions of the lower personality, and hence this second animal creation (ii, 19) indicates the products of the mental which are shown to us as the first comrades of the man of clay. Hereinafter follows the scene of Adam's sleeping and of the creation of the woman, an allegory by which Moses sets forth the creation of the faculties of the astral self. It is necessary to remember that the mental self possess a large number of powers and faculties which are common both to Man and the animals, but that the power of judgment belongs to the mental, only. None the less, in order to be conscious upon the physical plane, it is necessary that the mental should possess the advantage of the five senses. Now, these latter cannot be said to live their own life freely save when the mental is momentarily asleep, and it is not until the eye has perceived a picture that the mental is able to work upon the percept, and, answering to its due vibration, it shackles the very power of sight which it desires to direct; wherefore, when Moses adds that God took a rib from his side, according to the key of Philo this «rib» is the perception obtainable by means of the five senses. Moses symbolises this faculty under the name of «woman», which is given to the mental self in order to aid it in its work here below.

«Now the serpent was more subtile than any beast of the field which the Lord God had made». (iii 1.) In Chapter II we have seen the creation of the mental (man) and of the astral which exists especially by means of the perception given by the five senses (woman) and the two lived without shame; this is to say that since neither one nor the other was stirred either by virtue or by vice, there was no special link between them, though shortly one thing was to come to pass to unite them: pleasure. The mental self, by itself, cannot be in touch with the physical plane without the aid of the astral body and the five senses, and the astral body and the senses cannot really understand what passes without the aid of the mental self; it is pleasure, joy, and feeling which are to become the link between the two. Moses symbolizes this in the form of a serpent, a creature of sinuous and tortuous movement, which winds himself about Man by reason of the perceptiveness of the five senses (woman). Pleasure (the serpent) cannot reach the mental self (man) save by passing through the astral and the senses (woman), and it was for this reason that Moses declared that the serpent addressed himself to the woman.

«And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise»—a list which details all that may excite our Inferior Self: food

for the physical body, that which is pleasant to the sight for the astral body, and desired wisdom to open the intelligence of the mental self; pleasure, led forward by the senses, must pass by these three bodies in order to reach the Ego; if the latter allows itself to be led on by the senses, then comes the Fall.

«And the Lord God called unto Adam»... but He did not call the woman. This indicates that God addresses Himself to the mental Self, to the reason; the woman—according to this interpretation, the perception of the sensation—does not even exist without the mental self. In no wise can she be taught, nor should reproaches be addressed to her, for the mental, only, is capable of receiving any teaching.

After Adam replied, then the Eternal turned to the woman and said «What is this that thou hast done?» God then puts the question to the senses, and Eve admits to have eaten the apple, accusing the serpent for the temptation but saying nothing about Adam, a viewpoint logical enough in itself, for what has been perceived by the senses is instantly perceived by the Mental Self as well.

«The serpent beguiled me»... is the answer. The serpent betrayed Eve, and, in effect, pleasure betrays us, since it makes appeal to the senses and not to the Ego, and does not show up matters in their true light. It is to be noted that God condemns the serpent without hearing him, but He listens to Eve, or to perception by the five senses, which, in itself, is neither good nor evil. With a wise man, the five senses perceive mainly that which is good; with a stupid man, they note that which is evil; of their proper nature they possess neither vice nor virtue and they may not be condemned unless God knows their motive of action: none the less the mere pleasure of the senses (the serpent) is evil in itself, and only the fool will give himself over to the domination of the senses. Thus it is that the serpent is cursed without being heard, for pleasure corrupts the soul and urges it to seek the gifts of the senses and not those of virtue.

«Cursed art thou... above every beast of the field...» the quest for the mere pleasure of the senses is the worst of all passions. «Upon thy belly shalt thou go...» since the astral sense, more particularly developed by pleasure, is situated at the level of the belly; «dust shalt thou eat all the days of thy life...» for the pleasure of the sense is purely of the physical order and hence is nourished upon earthly things; «and I will put enmity between thee and the woman», and, in truth, pleasure is the true enemy of the senses—for, while it flatters them, it brings about their own destruction.

Finally God punished Adam (iii, 17): «because thou hast hear-

kened unto the voice of thy wife,» a reproach since the mental should never allow itself to be governed by the senses, by the astral self. And God added: «cursed is the ground for thy sake», the soil, and not the mental self which, by its essence is neither good nor evil, for it becomes evil only in listening to passion when, indeed, the resultant acts become evil, these acts are symbolized by the soil, which is cursed because the act becomes evil of itself. «Thorns also and thistles shall it bring forth unto thee», these are the symbols of a fruitage of the passions and of the senses. «Thou shalt eat of the herb of the field...» for grass is the food of irrational creatures and hence a rightful nourishment for the man who is given over to his passions, and the life of such a one will become filled with pains and troubles (thorns and briars). «Dust thou art, and unto dust shalt thou return...», by which—following the interpretation of this esoteric key—God is said to mean that the lower personality (the man of clay who is subjected to his passions) tends ever earthward and will disappear.

Finally we reach the creation of the «third envelope»: the physical body. «Unto Adam also and his wife did the Lord God make coats of skins...» and He banished them outside the Garden, the entrance to which was defended by a Cherubim, in whom, perhaps, we may see the supreme Guardian of the Threshold.

The psychic key which Philo gives us, therefore, suggests that the first chapter of Genesis deals mainly with the mental creation of the Logos; that the second chapter shows the true creation and the formation of our lower selves, and that the third chapter treats of the relationships established between the Astral Body (the emotional body, as symbolized by Eve) and the Mental Body (as symbolized by Adam), and the dangers which attend imperfect development.

In this very short summary we have been forced to pass over a number of interesting points, but to have dwelt on them would have taken us beyond the limits of our subject. None the less, we feel that we may close upon a short explanation which serves to establish the relationship between intellectual and spiritual knowledge. Abraham (the true Ego, the monad) took to wife Sarah (buddhi, or spiritual wisdom) but he did not have child by her; therefore he took Hagar (intellectual knowledge) and by her he had a son. Immediately afterwards, Sarah gave birth to a son. This may be taken to signify that it is useless to hope to have already striven for them in the intellectual domain. Only after having set our Mental Self in energy and have won fruits therefrom can we hope to win a spiritual life which will render fruits that may be profitable to our kin.



The Way You Walk

HANS STEIN

(The following extract from a new book «Charakter-Typen», just published, with a number of largesized pencil-drawings of astrological and physiological types, with a number of illustrative tables of the highest value, is herein reproduced with the direct purpose of drawing the reader's attention to the book. The work is in no sense a rehash of old ideas, but represents original study, taken up from a new angle. (1) F. R.-W.)

IN FURTHER development of what has been treated elsewhere concerning bodily movement, gesture, deportment and shape of form, the illustration which accompanies this section may be of service to the reader. The studies of movement and deportment which have been reduced to principles therein have all been made by me; they are based on actual study of a number of examples of persons having the corresponding principles sharply set forth in their horoscopes. Hence these studies must not be considered as mere fancy or symbolism, evolved from a knowledge of mental character of types, but as genuine statistical observations, and the essential forms of movement and of deportment which are here shown have resulted directly therefrom.

They may, at first, seem grotesque and somewhat of the nature of a caricature because of strong accentuation of the essential form, considered in the abstract rather than as found in practical life. If the reader has made any study of the astrological and physiological theory of types, he will be able readily to find among his acquaintances certain types who bear a relation to these principles of movement and deportment. On the left-hand side of the chart, in each case, the form is generically represented; on the right-hand side this form is

(1) Charakter-Typen, Eine Einführung in die astrologisch-physiognomische Betrachtungsweise, von HANS STEIN. Mit 23 Bildtafeln, 3 Übersichtstabellen und einer Textabbildung.—Carl Marhold, Verlagsbuchhandlung, Halle—S., Germany.

changed into an abstract principle, which calls special attention to the essential; in a certain manner it may be represented as the skeletal factor of the force which is manifesting itself by movement or deportment.










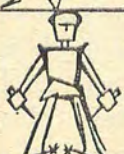


























It is interesting to draw attention to the fact that these principles have a strong resemblance to the symbolic representations of types which I have treated elsewhere, at length, and to which I have allied all the various factors which deal with Man. Not only have I shown the frame, the head and neck, the forehead, the nose chin and jaw, the mouth and the general shape of the face, the eyes and expression, the ears, the hair, the hands, the gait and the voice and manner of speaking, for each of the zodiacal signs, but also the philosophical religious and political impulses of each sign, occupational and professional characters, and even the relation that the signs bear to biogenesis and to the whole system of evolution. (1) In the manner of walking and the nature of movement, however, I have found the symbols to be most true in the Gemini-Sagittarius, Leo-Aquarius, Taurus-Scorpio, and Cancer-Capricorn complexes, though there is also some similarity in the Aries-Libra, and Virgo-Pisces groups. If the reader will remember that merely the principle involved is purposed in these designs, and that they have been exaggerated in order that they may stand out all the more strikingly, he will find a basis on which to make comparisons among the people of his own acquaintance.

The Man of Aries. (Fig. 1). — The deportment of the Aries Man, his head thrown back and his chest thrown out, erect, one leg in advance as in fencing position, shows the self-assurance of a man who directs his vital energy to one single aim. The principle, as diagrammatically presented on the right hand, accentuates that active direction which is the dominant characteristic.

The Man of Taurus (Fig. 2). — The deportment of the Taurus Man is very different. He has both feet on the ground, not only in a metaphorical sense, but also in the physical mode. «Here I stand», says he «and I should like to see who will move me from this spot!» The bag beside him shows the material interests, and the flower in his buttonhole—very typical—his aesthetic sense. On the right-hand side the representation of the principle shows the carrying through of his purposes, howbeit sometimes done in a kindly way. «Here, you have been sitting long enough », he may say, tapping the shoulder of the man whom he desires to replace and edging him off the bench.

(1) Elaborate and complete tables of all these factors are given in the book.

The Man of Gemini (Fig. 3). — The movement of the Gemini Man is that of the messenger, of the student or of the reporter, hurrying to university or to office, his portfolio under his arm. There is

House Sign of Zodiac Planet	Summer Rhythm		Winter Rhythm		House Sign of Zodiac Planet
	Form	Principle	Form	Principle	
1. 					7. 
2. 					8. 
3. 					9. 
4. 					10. 
5. 					11. 
6. 					12. 

sharpness and intellectuality in the delicately shaped and slender body, much restlessness and vivacity in the motion.

The Man of Cancer (Fig. 4). — In his deportment, the Cancer Man portrays the spiritualizing tendency. Even his keeping his hands in his pockets is not unessential. In the physical organism, Cancer ru-

les the stomach, and the sketch shows the trunk of the body to predominate. The deportment of this sign is typical of «mine host» of inn or tavern. The representation of the principle on the right hand shows the softly rounded seclusion and spiritualizing tendency shown mentally in religious experiences, and in prayer.

The Man of Leo (Fig. 5). — Here both movement and deportment indicate vigor of behavior. Little children in whom the Leo qualities are strong are apt to stamp with their feet. When a Leo Man is a speaker, he desires to become impressive and talks to his public with uplifted arms. Being self-centred, he throws his whole personality into what he is saying, and uses repeatedly «I» or the impersonal «one», thus: «One cannot do otherwise then...», «One really has to...» «You really must consider...» One may here think of Mussolini (with the Sun in Leo) whose behavior in the Italian Parliament is certainly not lacking in force! Even the flapping coat-tails are not to be ignored; they represent the centrifugal principle. A Capricorn type in a legislative assembly or a meeting buttons all the buttons of his coat. In a milder sense, the Leo deportment is seen in those who «are gay and bring life into the house», in the father who waits with outstretched arms to greet his little son running to him laughing. The representation of the principle, beside it, shows a very strong connection to the symbolism of the cosmical principle to which I have devoted a good deal of attention showing the birth of the Sun during the state of the throwing forth of the planets.

The Woman of Virgo (Fig. 6). — The Virgo woman shows simple movement, sometimes refined, but very often a certain domestic activity is to be observed here. The principle, as represented at the right hand side, shows something quiet and simple, lacking a strong personal interest yet with refinement in the motion. The winter principle of the opposite sign (1) shows a similarity, and this may be compared with many examples of the similarities of opposing signs, since, as we have elsewhere shown, winter indicates the repetition of summer, but on a mental plane.

The Woman of Libra. (Fig. 7). — There is likely to be vanity in the deportment of the Libra woman. There is also some of the impulsiveness of the Aries movement, but softer, more flexible, more feminine, and of a spiritual and artistic disposition. Libra is the most

(1) A very interesting study appears elsewhere in Herr Stein's book concerning the reasons for the similarities of opposing signs, of people born in January and July, of June and December, for example.

ornament-loving of the signs, and flowers are even more significant here than in the principle of Taurus; it may be mentioned that Libra prefers garden flowers, and Taurus the flowers of the field. The representation of the principle shows the soft dancing and flexible movement of this type.

The Man of Scorpion (Fig. 8). — The straddle-legged attitude of the Scorpio Man is seen also in his counter-sign, Taurus, but the martial manner does not mean that he is bound to earth, it implies rather the firm stand of the fighter. These are warriors, always armed, provided with sharp points, truly martial in principle. Observe Scorpio soldiers in war-time, their weapons are carried readily and they will fill their pockets with extra cartridges, while soldiers born under other signs are often glad enough to lay aside their arms for a while. Scorpio has the fighting force and a sharp penetration also in mental matters, in occult research, in analytical work, in the ability to understand that which is new. The representation which is given of the principle repeats this factor of universal armament and sharpness.

The Man of Sagittarius (Fig. 9). — The movement of the Sagittarius Man is wider and freer than that of his counterpart, Gemini. He is the world-wanderer, the man with the walker's stick, the traveller who wants to know the world, and who goes abroad. The build of his body is less finely drawn and refined than that of the Gemini Man, and in the same manner, the nature of his intellect is on a wide scope, he surveys the whole and not the details.

The Man of Capricorn (Fig. 10). — The deportment of the Capricorn Man is representative, reserved, grave. There is no neglect in appearance or in dressing; everything is arranged according to social prescription or in correspondence with the severe simplicity of the character. The representation of principle on the right hand shows the «carriage» and the build, erect, upright, and self-contained, usually expressed in simple form. In the spiritualizing tendency one finds the same inward movement which is to be observed in the summer principle of Cancer.

The Man of Aquarius (Fig. 11). — The movements of the Aquarius Man show great liveliness, airy, light, tricky and sometimes even grotesque manners, great love of play, and an outbursting of varied artistic talents. The principle corresponds to the centrifugal expression of the summer counter-principle as expressed in Leo, but in the rhythm of winter.

The Woman of Pisces (Fig. 12). — The movements of the Pisces Woman are feeble. This is the quietest of all the signs. The body is soft and plastic, the members are short and small, the attitude of the hand suggests a slight blessing. The representation of the principle, as shown on the right hand, is distinctly reminiscent of the fish form. It has something flowing of itself. The sign of Pisces governs the feet, but this has nothing to do with the bodily movement; if one will think of the broad-swimming flippers of a seal or other water-mammal, this will give a close approach to the true physiognomy viewed as a whole.

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THE RANK OF THE ARCHANGELS

According to a medieval manuscript, not only has each luminary and star its proper « spirit », whose work and duty is on that sphere, but each has also a Directive Celestial Being, or « Archangel » having a special mission as representant of that sphere around « the Throne ». This was taken by the medievalists as proof positive that life, of some sort, must exist on all luminaries and planets, since this life was thus represented. These Archangels are thus listed : The Sun — Michael, the Divine Sword-Bearer of the Order of Virtues (this is unusual, as most lists give Uriel) ; The Moon — Gabriel, the Annunciator, of the Order of Angels; Mercury — Raphael, the Divine speaker and painter, of the Order of Archangels; Venus — Hanael, the maker of Divine Beauty, of the Order of Principalities; Mars — Samael, the Divine Vengeance, of the Order of Powers; Jupiter — Zadkiel, the Divine Lawmaker, of the Order of Dominations; and Saturn — Cassiel, the Divine Judge, of the Order of Thrones.

If your face is always turned to the Sun, the shadow of yourself will always be behind you; turn your back to the Sun, and you walk in your own shadow.

The human and the divine should meet, but it is the duty of Man to go to the rendez-vous.

The Doctor

SHEA HOGUE

IT'S a fraud! It's the medium!»

Dr. Gipsted violently released his grasp of the hands of the sitters on either side, leapt from his chair and flung his arms about the «phantom».

«Solid!» he cried exultantly, «I thought so! Strike a match, someone!»

In the almost complete darkness of the seance-room the rattle of a match-box was heard, as Fertison, the leader of the circle, cried in alarm, «Stop, Doctor, for God's sake, stop!»

The Doctor's voice boomed out «A light. Quick! She's slipping out of my hold!»

The match scratched and threw a glimmer of light on the burly doctor standing, in the middle of the room, his whole body tense with muscular struggle, while his arms were grasping—nothing visible!

«Gone! She's gone!»

He strode across to the electric switch, brushing aside Fertison, who tried to grab his arm.

«You'll kill the medium, Doctor!»

«Stuff and nonsense!»

The light flashed on.

«Now, let's take a look at those seals!»

With a rough hand he drew aside the curtain of the cabinet.

The medium was revealed. She was still in trance, ghastly pale, with a thin thread of blood coming from the corner of her mouth.

«Merciful Heaven!» exclaimed the leader, but the Doctor paid no heed. He stooped and examined the strings which had been passed around the medium to fasten her to her chair, the ends of which strings he had sealed with his own seal, and also the strings which had attached the chair to the floor, also sealed. The seals were intact.

The examination took but a moment. He straightened up, but

checked his speech on seeing the fear in the eyes of the leader of the circle.

«Doctor Gipsted!»

«Well?»

«I'm afraid—I'm afraid—»

«What, Man!»

«Afraid that you've killed her».

A hasty retort was on the doctor's lips, but a look at Fertison's face showed that the man believed his words and, suddenly alarmed, the doctor turned to the medium.

One glance was enough. The professional instinct rose swiftly in domination over the sceptical experimenter in physical research. The danger was very real.

«Bring her out of the trance», he snapped.

«If I can!» said Fertison.

«If you can?»

«Yes; if I can! I've seen a case like this before. She's got an internal hemorrhage. It came when, when—»

«When what?»

«When you snatched at the materialized form.»

«The ghost, you mean?»

«Yes, the ghost, if you want to call it that».

The doctor shrugged his shoulders impatiently.

«Bring her out of the trance. We can talk about that nonsense afterwards».

«Stand back a little then, I'll do what I can,» and though the trance had been a self-imposed one, Fertison, a trained and competent observer, brought the medium back to semi-consciousness.

The doctor ran his hands quickly over her, and turned to Fertison, his own face suddenly gone scarcely less pale than that of the sufferer. The note of over-confidence had gone out of his voice.

«There are two ribs broken, and I'm afraid there is an internal hemorrhage, as you said. There's a couch in the next room, isn't there? Here, Jones, help me carry her there. Mrs. Jones, get her undressed and comfortable, I'll follow you in a minute».

Without an instant's delay, the medium was carried to the couch, and the doctor went to the hall to get the little emergency case which he always carried with him. The leader of the circle followed him to the hall.

With his case in his hands, the big surgeon wheeled on him.

«You're serious about what you said?»

«Certainly, Doctor. Remember, I warned you!»

«You did», came the grudging assent.

«You didn't believe me».

«No, I didn't. I thought it was just the way all you fellows have of preventing a proper examination of these «materialisations» of yours».

«Now, you see! And if she—».

«If she dies, you mean I've murdered her, eh?»

The leader of the circle, though a little man, looked the burly doctor straight in the eye.

«Yes», he said tersely, «I mean just that. It's the same as if I interfered in a surgical operation. And it wouldn't be the first case, either».

«We'll pull her through!»

«I would, Doctor, if I were you—if you ever want to sleep quietly again».

A growl was the only answer.

The weeks rolled by before the medium was out of danger, and, even so, she would never be really strong again. The Doctor, a famous man in his profession, had wrestled for his patient's life as he had never fought over a case before, and when at last she turned the corner, the recovery was as much needed for the doctor as for the patient. But not once since the day of the seance had he exchanged a word with a living soul about his culpability. Fertison and the members of the circle had kept the secret loyally.

A few months later, the usual Medical Board meeting of the Hospital of which Dr. Gipsted was one of the visiting surgeons, was held in the Board Room. Many minor matters were discussed, as usual, and then the Consulting Psychiatrist brought up again—as he had done once or twice before—the question of the formal acceptance of a clairvoyant medium who was able to discern pathological conditions and who was known to have skill in diagnosis.

Dr. Gipsted, as sceptical as ever—for the real sceptic can hardly be persuaded even by the most positive evidence—led the opposition.

«Stuff and nonsense», he began, «all this ghost business has got into people's heads. Even if we can't always find the scientific cause at once, there's no reason to follow the hysterical ravings of...»

The office messenger knocked and came in hurriedly.

«Dr. Gipsted, please, you're wanted. At once, please!»

«Whats the matter?»

«Case just come in, Doctor. Two ribs broken and internal hemorrhage. Lady asked for you, specially.»

Slowly, and as though something had stiffened him, the doctor turned to the boy.

«Two ribs broken and an internal hemorrhage», he repeated dully. Then in quickened tones: «Her name, her name! Did she give her name?»

«Yes, Doctor. Mrs Lonbet,» she said.

«Why, that's the famous medium you've been attending isn't it?» queried the psychiatrist. «Hey, what's the matter, Gipsted?»

I—I saw her at the house this morning,» said the surgeon in a forcedly level voice. «She could'nt be here! She—she's not able to be moved».

«She's here now,» put in the boy. «Shall I say you're coming?»

«Yes. I'm coming». He turned to the psychiatrist. «Doctor Fowler, will you come, and you, Dr. Lainey?»

The other members of the board looked at each other in surprise. Never had a Medical Board Meeting been interrupted in this way, but Gipsted's manner was impressive; even the least sensitive member of the Board felt a hush of mystery.

The three men left the Board Room, Fowler and Lainey following the big surgeon to the little examining room just at the entrance, near the office.

«In Room A. Doctor,» said the office clerk as the three men passed into the office.

Lying on the table in the middle of the room, the receiving nurse standing quietly at the head, was the medium. She looked up quietly at the doctor.

«Do you want to examine me, Doctor?»

He looked at her, his face white, his jaw set.

Silently he made his examination. At his request, both the other doctors did the same. There were two ribs broken from a sudden and violent shock, with serious internal hemorrhage.

«About how long ago would you suppose the accident to have happened?» said Gipsted roughly.

«Not more than a few hours», said Lainey, the dean of the hospital staff, «she'd have bled to death, else».

«It happened three months ago».

«Impossible!»

The older doctor turned back to make a further examination...

«Why—».

.....

There was a moment's pause, then the nurse gave a faint scream and hurried out of the room.

The three men stood and watched the table.

From a living form to a blur, then to a white and semi-solid cloud over the table, then to a light vapour, and then the table was clear, its glass surface now not showing the slightest mark.

They were trained men, all three. But all were clearly uncomfortable, and not one had anything to say.

Fowler, the psychiatrist, picked up the temperature chart, with the pulse and temperature marked on it by the nurse. There was no doubt that these had been taken. He held it out silently.

«Come back to the board-room», said Gipsted. «I'll tell you about it.»

.....

«I don't know whether she's living or dead at this minute», he concluded, «but here are three of us, all medical men, a registered nurse, and the office staff to affirm that she did come here this afternoon, and I think I know what for.

« Doctor Fowler, I want to second your resolution to add a clairvoyant to our psychiatric staff. As medical men we can't shut our eyes eternally to what we don't want to see. The forces are there. We've either got to use them or declare ourselves afraid to try!»

The enemies of Occultism are those who have never studied it. There is always cause for suspicion of ignorance where there is prejudice.

Every man has more need of wakefulness than of sleep, of work than of rest, and of life than of death.

Facts are fleeting. A fact is as nothing without its interpretation and its meaning. A fact gives nothing, or only for an instant. It is but a natural result of some law. The law is eternal.

Truth is a form of beauty, and the Good is the sister of both.

A Violinist Medium

LUCIO MAGNONI

GIUSEPPE Magno is already known to the press, and a little less than a year ago my colleague Sig. d'Avossa of the *Tribunal* of Salerno published the details of a series of sittings with Magno which were of peculiar interest. A full account appeared in the excellent review *Luce e Ombra*. In Naples, also, repeated experiments before judges, lawyers and people well known in the literary and artistic world were crowned with success.

As I have some special knowledge of the case, it has occurred to me that it would be of interest to readers to know in what manner these phenomena first appeared, and of what nature and character is the medium.

Giuseppe Magno is a young man, now twenty-three years of age, serious, modest, pensive, and is gifted with mediumistic qualities which are astounding even to the most hardened skeptic, even though the latter be—as usual—as positive as he may be ignorant. It is, alas, a characteristic that those who make a fetish of tradition and sometimes of the pulpit become unable to judge a psychic case fairly.

Yet the famous phrase : «*Contra facta non valent argumenta*» is more powerful than the exaggeration of any critic. Hence the few facts which follow are not offered as a heated thesis, but merely to afford material for study, serving, later, when psychical research shall be more advanced and when pulpit thunderings shall have died away.

The discovery of the mediumistic powers of Magno was made by a personal friend and countryman of mine, Signor Alberto del Mercato, belonging to a very well-known family of Laureano Cilento. For some years he has been occupied with psychical research, setting forward boldly what he believes to be the truth, ignoring the attacks of those who are hostile to such experimentation and whose ears are closed to new teachings.

It was quite by chance that Signor del Mercato discovered the mediumship of Magno. This young man is of humble birth, his father being a basket-maker. He followed his father's trade, and only went

for a very short time to an elementary school, where, indeed, he barely learned to read. He had musical talents, and was advised to ask the help and counsel of Signor del Mercato, who was known to be of a very kindly disposition and who was himself a good musician.

During one of the musical evenings at the house of Signor del Mercato, the mediumistic faculties of Magno appeared unexpectedly. I was not present, and cannot describe the details of the phenomenon, but the host, looking at the young basket-maker, was amazed to see the indubitable signs of an approaching trance. A few minutes later, Magno fell clearly into a state of trance. He rose from his chair, walked slowly and stiffly to the piano, sat down upon the stool which was vacated at a low word from Del Mercato, ran his fingers over the keys after the manner of a good pianist desiring to exercise the muscles for a moment, and then promptly proceeded to play with skill an instrument which he had never touched before and of the technique of which he was completely ignorant.

This happened several times. Then, a certain evening, a few evenings later, while in trance, he made the motion of playing a violin. But, in that little country-place, there was not a single such instrument to be found. Becoming more and more interested in the medium, Signor del Mercato took him under his protection, and a short time after, travelled with him to Naples. There, in a salon where many musical experts had gathered to judge if this mediumistic power were really what it seemed to be, Magno, being given a very fine violin which was extremely sensitive to the «grating» sound which arises from the untrained touch of a bow on the string, set bow to the instrument—no one ever having even shown him how to hold a bow—and played with ease, and, what is more difficult, even, with purity of tone. It is distinctly to be borne in mind that the young man had never had a violin in his hands before that evening.

The room was not brightly lighted, the central light being shaded by a pink shade, but Magno, in semitrance, his eyes half-closed, played at sight on the violin any piece of music put before him on the music-stand, and when, later, he was set at the piano, he played difficult compositions with seeming ease. It might not be exact to say that Magno does not know one note from another, but, certainly, he has no musical education and in his waking state could not understand a difficult piano score, much less execute it.

Following upon these experiences, some efforts have been made to teach him music. He has proved a very refractory pupil, hardly able to learn anything, yet, in a trance state, he plays on several instru-

ments with ease. To many of us, it seems that this is the manifestation in Magno of an exterior entity.

This phenomenon is not only peculiar, and somewhat rare, but it has the great advantage of eliminating any deception. It can be controlled by any person present. The room is well, if not brilliantly lighted, and there is no doubt about the music. Psychic or spiritistic—the facts are there.

Nor is this all. He is also what is known as an «intellectual» medium. Though truly ignorant, backward even when compared to peasant comrades, Magno, when in a state of trance, discusses philosophy, mystic theology, letters, art, music, with different voices and seemingly in different personalities. It seems that through him have spoken a scholar of twenty centuries ago, a young girl who died of consumption not long since, and a well-known singer; and the voice of each, the first like a kettle-drum, the second gentle and halting, and the third a rich and full contralto, come from this robust young basket-worker. He also writes automatically concerning abstruse subjects, far beyond his normal intellectual reach.

What is to be supposed from all this? It can only be fraud, or a genuine phenomenon. The very nature of the phenomena, open to all control, to be heard by anyone and everyone, puts them outside the nature of fraud; moreover, the fact that the musical phenomena are accompanied by impersonation and by automatic writing greatly strengthens the case. These phenomena are transcendental, or something similar, and must needs be examined.

Unlike the ancients, who believed in the existence of gifts which we now call mediumnistic phenomena, we are really ignorant of the super-sensible world; this is partly because we do not realize that this problem which appears on the horizon of the occult is truly a scientific problem, and partly because we are instinctively afraid of this developing mystery.

It is not a matter of any importance either to believe or not to believe, but it is important to know whether a given group of evidences is true or not, and to that end we must investigate. There must be unremittting research in this transcendental sphere, that the truth may be made clear, for probably, in the philosophy of the future, there will be no truth which will count for so much as this.

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ORIGINAL work along the very difficult but very important line of the relation between astrology and physiognomy should be given immediate and earnest attention. It is entirely likely that some readers will be surprised to find how far-reaching are some of the analogies drawn by Herr Stein, but their first surprise will give way to more serious thought and, probably, to a greater degree of acceptance than they expect. The text and the tables of this book should be translated into English without delay, the author's study has the right to become a part of our astrological heritage. In another part of this review one single page from the book has been translated—this suffices to show not only that the author has closely studied his subject but also that he has struck out for himself along original lines. The biological and sociological analogies and relationships to the zodiacal signs are of the highest interest—one is tempted to transgress the bounds of courtesy, and quote too much! Yet perhaps author and publisher will permit a gentle word of criticism on one point. However excellent and true the pencil drawings of face types may be, they are all too definitely Teuton to serve—as such a study should—for dwellers in all lands. This is particularly the case with the woman-faces; Taurus, Cancer and Virgo, for example, weaken a little the force of the writer's argument, as they are not enough generalized. For foreign editions, it might be wise to give alternative types, without, of course, deviating from the author's argument. In all, however, the book must be recorded as one of the most important recent additions to this fascinating and much neglected branch of study.

Psychic Certainties

H. W. PREVOST BATTERSBY

Rider & Co, London, England

The author remarks that he does not like the title of his book. We do. It says just exactly what it means, and the book tells just exactly

what it sets out to do. Would that all books did the same! The book jacket states: «To the impartial mind, the record collected in these pages should present an overwhelming case for the validity of the claim that their supernormal origin has been formly established». They do present such a case. The man who reads this book and remains unconvinced is either drunk, unintelligent, or a deliberate and wilful sceptic—and the latter case is the most painful of the three. This kind of book looks easy to write, but it is not; it requires much judgment to condense a vast literature of experimental proof into a short and readable book, which carries weight by the sheer directness of its telling. There is no ambiguity here, there is no trespassing on the debateable ground of survival and the hereafter, and the reader who desires to know just what scientific certitude does attach to Psychical Research cannot do better than to read this little work. If his brains are moderately active, it will be enough to convince him; if they are sluggish, he may add to his reading Hereward Carrington's «The History of Psychic Science», and Richet's «Thirty Years of Psychical Research», after which, should he still remain inert, a visit to a brain specialist will be in order.

The Aubrey Messages

AUBREY PEACOCK

(Transcribed by his mother, Ida Eckert-Laurence)
The Austin Publishing Co., Los Angeles, Calif.

Books of this character must be treated gently by the reviewer. They are not to be taken at their face value, for, like all «communications from the beyond» their value lies in the fact of such communications and not in what is told. This book would gain by the elimination of phrases which betray a too great maternal partiality; as, for example, to say of a young man who committed suicide that «at 30 he was master of all the religions of the world!» Setting that aside, the Aubrey Messages must be listed among the many books of this character which add an ever-growing testimony to survival. Yet one point should be made. Neither the editor, the publisher nor the printer seem even to have tried to correct the errors which bristle on every page. Since further books by «Aubrey Peacock» are to be put out, it is hoped that some care will be taken to have them made ready for the press.



National and International Astrology

FOR THE WEST OF EUROPE. — This lunation is not a peaceful one. It falls in the fourth house, in the sign of Libra, but is in square to Mars just entering the sign of Leo.

There will arise a sudden controversy concerning territory, probably containing mining interests. It is possible that this may have to do with Alsace-Lorraine, or the Sarre Valley. The press is likely to take the matter sensationally, as is shown by the square of Neptune to Venus from the 3rd house to the 5th., and the element of Sagittarius in the 5th. house is likely to lead to imprudent talk. Leo is the sign ruling both Italy and Rome, and Mars just entering this sign indicates a renewal of the bellicose spirit. The French press (Neptune in Virgo) is likely to try to lead the government into imprudence.

England. — Uranus retrograde in Aries in the 10th. house is unfavourable for a popular party, and is likely to denote an increase in the power and prestige of the crown and of the conservative element. This may increase imperial strength, but such an increase here is attended with danger.

France. — This lunation is critical, in that there will be danger of rash action. The journalists are likely to turn fire-eaters. The government is likely to be attacked by jingoists on the ground of anti-patriotism.

Germany. — The whole period preceding this lunation and even at the beginning of it is highly uncertain so far as political power is concerned. The fabric of government control is shaky and there will be a splitting up into many parties. Undoubtedly there will be war talk, but this will be as hotly opposed in the country as outside it.

Italy. — The lunation is likely to be marked by renewed diplomatic aggression. This, however, is apt to remain in the form of pourparlers,

but there is danger of a flare-up in the Balkans. Danger of illness to a member of the Royal Family.

Holland. — There is some danger of a financial crack, not so much in the country itself, as in some of the colonial possessions, or this may be interpreted by a mercantile depression.

Austria. — A serious conflagration is likely to take place, not in a small village, but rather in one of the larger towns. There will not be much loss of life but the property damage will be heavy.

Czecho-slovakia. — There is likely to be a sharp clash with the German element, due to the prohibition of Czecho-slovakia to permit the passage of Russian munitions into Germany, from German-owned factories in Russia.

Greece. — Religious upset, and the establishment of a new government. Discussion with Roumania, and a revival of the Macedonian brigandage.

Asia Minor. — After a stormy autumn, the Moslem trouble will begin to calm down, but the Turkish government will be found to have lost territory.

West Africa. — Changes in political government of some kind, and a renewed effort on the part of Germany to regain her colonies. The question of African mandates will be raised.

India. — Although the civil disaffection is not likely to have much weight, there will be an outburst of tribal wars and the military air force will be kept busy on the Afghanistan frontier.

United States. — The position of Mars and Saturn indicate business difficulties, and these will arise from an effort to corner some international product, bringing not only financial difficulty but also international opposition. Much discussion over the high wage scale.

Canada. — The winter will set in early, and unseasonable blizzards may be noted. There is indication of a serious train-wreck on one of the big Canadian lines.

from friends and sometimes a legacy. Even so the gifts or inheritances are likely to be the result of merit.

Reversed. — Mental stagnation, indolence, carelessness, inaction and neglected responsibilities, often leading to heavy losses.

THE SLAVE OF THE SHEKEL. — The young man, as usual, is afoot, and may be shown either as a student or a messenger, and sometimes as a returning prodigal. *Meaning.* — Always this refers to a student, or a messenger, and generally carries the sense of linkage. It may lead to a marriage proposal, or to the entering into business life. Also broad-mindedness and generosity.

Reversed. — Waste and dissipation is shown here, foolish expenditure of energy, and unfavourable news which may be the result of one's own bad judgment.

THE ONE (ACE) OF SHEKELS. — The symbol is variously presented, as a coin, as a magical sign, or as a woman crowned with the Sun and holding a lyre. *Meaning.* — Creative energy, a good commencement, a change certainly and one which probably will be for the better. A turn towards prosperity. Happiness and acquisition of desire.

Reversed. — Frequently this indicates the traditional «purse of gold», but there is a danger that this may be ill-used.

THE TWO OF SHEKELS. — One of the curious versions shows the two disks bearing the symbol of Mercury against a background of flames. *Meaning.* — Confusion of mind and embarrassment of circumstances, obstacles, unrest. Also forced gaiety and simulated calm. Uncertain news.

Reversed. — Tradition gives this two entirely different meanings: evil news, and cheques or letters of exchange. The decision which is intended is shown by the rest of the lay-out.

THE THREE OF SHEKELS. — In some examples this represents a woman with a flaming lamp. *Meaning.* — Nobility, family renown, aristocracy, generous action, alliances and business partnerships.

Reversed. — This remains a favourable Arcana and indicates a child; either the coming of a child or favourable events happening to a child or through a child.

THE FOUR OF SHEKELS. — The symbols vary. *Meaning.* —

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THE TAROT X

The Shekels, Pentacles or Deniers. — As has been shown, for divination purposes, this Temple is most closely allied to the «suit» of «diamonds», deals with the mental body of Man, and is in astrological correspondence with the signs of Fire.

THE LORD OF THE SHEKEL. — A wise man, seated, of the intellectual rather than the spiritual type. He is young, fiery and impulsive. The higher meanings and the symbolism are dealt with in our Correspondence Course. *Meaning.* — Intelligence, valour, business aptitude, applied science, and sometimes financial talent.

Reversed. — This deals with the misapplication of knowledge; vice, perversity and a liking for leading others astray. Susceptibility to flattery.

THE MISTRESS OF THE SHEKEL. — A woman of intellectual type, but serious and practical, her eyes fixed on the sign of the pentacle. *Meaning.* — The feminine application of knowledge, a woman who is more a companion than a wife. Also the characteristics of wealth, luxury, frankness and a willingness to help.

Reversed. — Suspicion and mistrust are to be feared, and an intellectual interest in evil. A woman who will lead to unfortunate speculations. Sometimes a hesitating mind.

THE WARRIOR OF THE SHEKEL. — The warrior is mounted on a richly caparisoned horse, advancing at a grave pace. There is evident purpose and intensity, but the visor of his helmet is lifted, to show frankness. *Meaning.* — Useful action, help, action, assistance

approval, sportsmanship and promise of further success. This Arcana should always be very carefully noted as its position is a determining one in every lay-out.

Reversed. — Over-confidence in oneself and others, possibility of deception, but there is always likely to be a renewal of prosperity.

THE TEN OF SHEKELS. — The most interesting symbol is that of the Sun and Moon measured as angles on a square, a pointer bisecting the difference between them. *Meaning.* — Houses and landed possessions, personal realization in something that is tangible and lasting, sometimes, also, underserved gain.

Reversed: Games of chance. The acquirement of fortune without any striving therefor, indolence and luxury. «Luck» in games of chance, when this card is reversed, depends upon the nature of the lay-out taken as a whole.

THE POT AND THE SPRING

A big pot, round and sonorous, therefore empty, found itself, one day, close to a gushing spring in a gentle slope of a hillside, around which grew dainty field-flowers. Men and animals came there to slake their thirst.

The pot envied them their cooling draughts. « Ah, » it thought. « if only I could be filled with that clear and limpid water ! I am big, and as empty as can be ! I can hold more than they can ! »

« Limpid Spring, » it said, « give me, too, some of your clear water ! Fill me to the brim, I am so, so thirsty ! »

« Willingly, Friend, and with the same joy that I have in flowing forth my clear water for all the world. Lean over a little, and I will fill you quickly. »

And the spring, with little gurgles, poured its water into the empty pot.

« But no ! This is fraud ! » cried the pot, who, like many sceptics, judged everything by himself. « You mock me ! You cannot fill me up ! You have not enough water ! I shall never believe, any more, that you can fill anything ! »

« Softly, my friend, » said the spring, « I am doing all that I can. But did you not know, yourself, that there is a crack in you, which lets all the water out ? »

SCARABEE.

Usually a gift, a present, an inheritance, or something which has connection with the family or with ancestry. When the lay-out is unfavourable, even upright this arcana may indicate waiting for dead men's shoes.

Reversed. — Enthusiasm which goes too far, lack of order and the Querent will do well to remain in retirement. Suspense and opposition.

THE FIVE OF SHEKELS. — The symbols vary. *Meaning.* — A lover or a mistress, union libre, an affinity. Also enthusiasm, expansiveness and travelling. Tendency to extravagance.

Reversed. — Enthusiasm which goes too far, lack of order and method, unconventionality, and sometimes losses so heavy, that ruin and even vagrancy may result.

THE SIX OF SHEKELS. — The most illustrative symbol is that of a filled spindle or skein. *Meaning.* — The present moment, a witness, a favourable opportunity. Sometimes a momentary success, money which is owing may be paid. There is always need to use the present wisely, or matters may turn ill.

Reversed. — Cupidity, desire, eagerness to enrich oneself at the expense of others. Doubts as to moral duty.

THE SEVEN OF SHEKELS. — The symbols vary. *Meaning.* — Money, riches, trustfulness, candour, innocence, profitable cooperation from husband or wife, as well as from business partners.

Reversed. — Troubles over money which has been invested or lent to friends, loss of friendship, delay in payment. It does not necessarily indicate loss.

THE EIGHT OF SHEKELS. — The symbols vary. *Meanings.* — A dark honest girl, on whom the Querent will spend money. If the Querent be a woman, favourable for hospitality, nursing and charitable work generally.

Reversed. — Failure due to avarice or to an unreadiness to see when an opportunity should be pushed. Sometimes it indicates parasitism.

THE NINE OF SHEKELS. — Among the older symbols, the most favoured is that of the moon rising above a star. *Meanings.* — This is the Arcana of attainment, of accomplishment, of self-confidence,

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